

THE REBEL

Vol. 1. No. 4.

CALGARY, ALBERTA, JUNE 11, 1937

10 Cents.

Joint Conventions Essential

In our first issue we expressed the view that, "As parties are but instruments for gaining an end, party differences may well be, and indeed should be, brushed aside in circumstances where the problem before the people as a whole is of such a vital nature as to call for united action on the basis of the fundamental principles underlying all parties BUILT UPON BRITISH CONCEPTS of democracy. The problem before the people of Alberta is of such a nature. There is a definite challenge to our democratic institutions of liberty and justice, and the call to defend these institutions is of FAR GREATER URGENCY than the secondary considerations of purely partizan interests."

It is granted that the only essential differences among those political parties which are "built upon British concepts of democracy" are not in principles, but in METHODS to be employed toward achieving substantially the same objective—the greatest good for the people as a whole. If this be true—and we do not think that it can be successfully gainsaid—then it must be equally true that under circumstances where the "fundamental principles" upon which these parties are built are endangered, the primary demand upon parties is to meet the challenge to our democratic institutions of liberty and justice; and, obviously, such a challenge calls for co-operative action, with UNITY as the major METHOD to which the minor or purely partizan considerations or methods must give way.

We reiterate, that the problem before the people is of a nature so serious as to DEMAND a union of all political organizations having as their major concern the preservation of British ideals and institutions. And, yes, if they are worth retaining, the interests of the secondary or party considerations themselves demand subservience under these circumstances for their own no less than that of the higher good.

We are not suggesting a fusion of parties holding opposing PRINCIPLES. Compromise of principles is dishonest and can never bring honest government. But there can, and should be, compromise on METHODS among groups holding like principles when the common principles of these otherwise opposing parties are in danger.

The "principles" of the Aberhart party are undoubtedly in direct opposition to those upon which the entire foundation of British democracy is built. According to the public pronouncements of its own leaders, Aberhartism is based upon a sophistic ideology of force—of suppression of free speech, of compulsion and regimentation, albeit deceptively camouflaged with a sugar-coating of religious twaddle. It is equally clear that its professed objectives could not possibly be achieved by any other means. Therefore, by virtue of its fundamental principles, this party is definitely committed to the destruction of our present form of government by the free will of the people. Consequently, the choice before the people of Alberta is one between two diametrically opposed principles of government—dictatorship under so-called Social Credit, or self-government by the people.

The issue is clear; and political parties committed to the principles of democratic government are, in loyalty to these principles, under

(Continued on Page Two)

VETERANS, DO YOUR DUTY!

In a recent address to young Canadian visitors to the Coronation, Stanley Baldwin said: "From tonight onward, and all your lives, put your DUTY first and think about your rights afterwards."

As one who fought with you in that awful nightmare of blood and lice and mud of the Great War, The Rebel knows that, unfortunately,

upon their return from the war, many veterans were more concerned with demanding their "rights" than with exercising the duty of further service to their country. Much harm was done to the legitimate cause of the deserving veteran by those ex-soldiers who forgot, or perhaps never knew, that their war service in itself entitled them to no special credit or "rights," but, rather, that this service was a simple matter of duty and imposed upon them a special obligation to grasp and hold high the torch of service which only they had the privilege of receiving in an intimately personal manner from the failing hands of those comrades who laid down their lives.

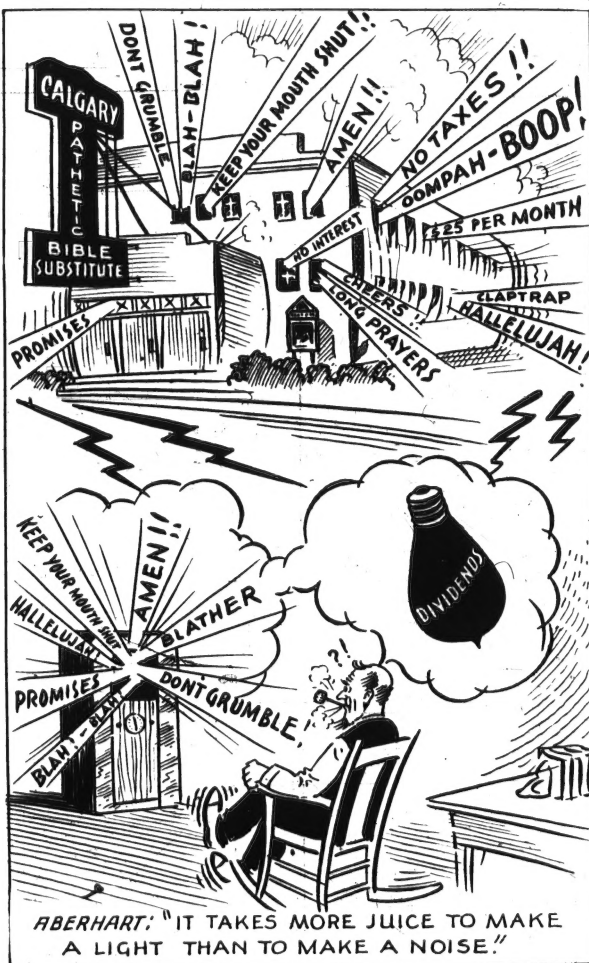
"They served till death—why not we?" It is in the spirit of this enjoiner left to us by Sir Arthur Currie that we who were spared should meet the challenge of duty in civil life. "Old soldiers never die!" If we truly learned to know the call of duty, we know that we did not cease to be soldiers when we laid our uniforms aside, but that we must "serve till death," and yes, serve so that even after we have gone to join our comrades Beyond, the memory of our devotion to duty may inspire others to "carry on" in the loyal service of King and country.

There is a challenge in Alberta today commanding veterans to be "as-you-were" in the days when the call of duty was accorded instantaneous response. This challenge is in the form of the monster of dictatorship rearing its ugly head in Aberhartism. The challenge presented by this evil thing is not one merely affecting our legal "rights" and privileges under special laws for our protection. The situation is far more serious. Aberhartism constitutes a definite challenge to us to do our duty as guardians of the fundamental ideals and principles of British democracy. Aberhartism, cowardly, subtle and deceptive, is an enemy no less real to all for which we fought and our comrades died than

the more courageous enemy of the days of war. And veterans throughout the province have the clear call of duty to recognize this danger for what it is, and to fight it, if need be, in the same manner and with the same weapons we used to fight a more honorable foe in days gone by.

It is not a matter of "politics." The issue is clear: dictatorship or democracy. And with equal clarity the issue sounds the call—"Veterans, do your duty!"

For the first time on the air in seven months, the Hon. Mr. Manning demonstrated on Sunday that he has not forgotten the dirty trickery of "using the Word of the Lord deceitfully." More of this in our next issue.



THE REBEL

Editor and Publisher—J. J. Zubick
426 - 15th Street N.W., Calgary, Alberta

"INDEPENDENT ALWAYS—NEUTRAL NEVER"

Entered as second-class matter at the Post Office, Calgary, Alberta.

JOINT CONVENTIONS ESSENTIAL—(Continued from Page One)

solemn obligation not to jeopardize democracy by selfish and ambitious insistence upon mere party methods. Failure to compromise on methods when principles are at stake, is to do violence to the principles. Surely it is more important to honor a principle than a mere party mechanism.

For these and other fundamental reasons, for the honor of Alberta, it is desirable, imperative, that all political parties of democratic principles join forces to oust the present government from power. Joint or open conventions should be held at which candidates are chosen for their worth as men who, above all, are pledged to the preservation of British ideals of government. This government MUST be defeated. And if confidence in Alberta is to be restored, the defeat must be so decisive, so complete and crushing, that the fall of Aberhartism will echo throughout the world as full and final expungement of our folly.

N.B.—The foregoing was written before the provincial Liberal Convention took place, and as the action of this party is so nearly in exact accord with our suggestion, it affords us genuine pleasure to commend the Liberals on their wise decision. If other groups will now show a like spirit of co-operation, the battle is won!

S. C. DEAD IN B. C.

Seventeen Social Credit candidates polled a total of something like 4,000 votes in the B.C. provincial election. The explanation of this result undoubtedly lies in that B.C. had no Aberhart to befuddle the minds of the people with a lot of religious blather. It should prove to all but the wilfully blind that the Alberta victory was won, not by the exercise of intelligence on the merits of Social Credit, but by the forces of gross ignorance and greed aroused to senseless action by a religious racketeer of the lowest type.

AN APPEAL TO REASON

The other day a lady phoned to give us Hail Columbia and whatever what she termed our disgraceful and slanderous allegations against Premier Aberhart. We listened patiently to her tirade of abuse for a while and then asked her to please be so good as to give us at least one example of untruth or unfairness in what we have said. That seemed to stump her, as all she could do was to fume and bluster.

We direct the same appeal to all who disagree with us:—If you think us unfair, untruthful or wrong in anything we have done, tell us exactly wherein we have erred; and if you can show that we have been wrong in even ONE accusation represented by us as factual evidence in support of our contentions, we shall be only too glad to make retraction. No one is more fully aware than we of the seriousness of our charges against Mr. Aberhart, and no one is more sincerely desirous of having justice done. If we are right, then Mr. Aberhart is morally unfit to hold public office. And if we are wrong, stern action should be taken against us by those whom we are accusing.

So far, NOT ONE person has challenged the TRUTH of even ONE charge of the many we have made against Aberhart, and we suggest it as only reasonable that before we can be expected to acknowledge ourselves in error, we should have pointed out to us wherein we have erred. The trouble with our critics appears to lie in their twisted conceptions of right and wrong. They know in their hearts that Aberhart is a liar. They have heard him utter his lies and slanders from his pulpit and they knew at the time that he was lying. But, lacking the courage to admit to themselves that they were played for "suckers" by this unscrupulous charlatan, they deliberately shut their eyes to the truth and just as deliberately excuse falsehood as though it were of minor concern. In their perversion, the exposer of the liar is committing an offence worse than that of the liar himself.

We want to be absolutely fair. We therefore repeat the challenge we have made before, to publicly debate with anyone on any phase of our charges against Aberhart and Aberhartism, or to answer for them in a court of law. We do not see how we could possibly be more fair. We are prepared to "put up or shut up," and if Aberhart supporters have faith in their own case, they should be willing to do the same.

THEOCRACY IN ACTION!

"In choosing our candidates, we tried to see to it that all believed in the Christian religion."

This admission made by Premier Aberhart recently in the course of one of his "sermons," is one of the most damning proofs yet provided from his own lips of his unfitness to be the head of a government under British democracy. It is not only proof of his complete lack of understanding of the principles of civil and religious freedom and EQUALITY

granted to every Britisher regardless of race, creed or color, but it also helps to strengthen the suspicion that all his scheming and plotting has as its basic motive the crazy notion in his aberrated mind the establishment of a sort of theocracy with himself as the "divinely inspired" head of an hieratical clique to do his bidding.

The suspicion becomes less fantastic upon examination of the facts. One need but ponder over the significance of the fact that the Prophetic Bible Institute is little else than a glorified propaganda joint and a spiritual headquarters of a political party—now the government. It is from there, instead of from his proper place in the Legislature, where Aberhart propounds his "policies" of government. It is from there sectarian religion is made to serve political ends; and it is there the head of a government uses the office of premier to further sectarian religion, and his "pastors" and "students" are trained to preach the gospel of Aberhart. These facts make it less difficult to understand why Aberhart poses as one specially called of God. He has gathered about him all the paraphernalia of an incipient theocracy, and knowing him to be possessed of a boundless ego, an inordinant ambition, a double-padded conscience, and just plain pig-headedness, and coupling with all this his prophetic clap-trap and acknowledged aim to have only "Christian" members of the legislature, and Aberhart's seemingly erratic antics shape themselves into something having the appearance of purposeful design.

In any case, it has been made clear by Mr. Aberhart that under his rule non-Christian citizens are to be penalized for conscience sake. Their rights and privileges and opportunities are to be curtailed. Only "Christians" are considered fit members of the legislature—Christians according to the special sectarian yardstick of William Aberhart. Could anything be more anti-British in spirit and more anti-Christian in practice? And bear in mind, please, that we are not "accusing" Mr. Aberhart of this reversal of British practice, but merely drawing special attention to an ACT HE BOASTS OF HAVING COMMITTED, and of which he undoubtedly feels proud.

ON BEING SPECIFIC

A supporter of Premier Aberhart writes asking us to be "more specific" in our charges against Premier Aberhart, and as this same request has come from others, we shall reply to all here.

These requests indicate to us that the fiendish sophistry of Aberhart has reduced the morality of many people to an incredibly low standard. It is quite apparent that despite our announcement to the contrary in our first issue, many expected us to come out with a lot of filth about Mr. Aberhart's private affairs, or, at any rate, with charges of graft and similarly criminal corruption.

We repeat, we have not the slightest interest in Aberhart's private sins; and as we have no knowledge of his being a grafter, we cannot accuse him of anything of that nature.

We are charging Aberhart with conduct far worse than the commission of petty or even gross private sins or with grafting, and the fact that the gravity of our accusations has not "registered" on the minds and consciences of our critics is the best proof of their moral perversion and mental confusion. In fact, the apparently low standard of public morality was one of our chief reasons for publishing *The Rebel*. We saw that Aberhart's shameful corruption of public morals was not only permitted to generally go unchallenged, but that it was actually being widely accepted as good and honorable. In other words, truth and honesty, religion and morals were being debased, and falsehood, hypocrisy and deception exalted to noble virtues.

No, indeed, we do not say that Aberhart is a grafter or thief of the ordinary garden variety. A highway robber is a gentleman in comparison with Mr. Aberhart. He at least has the courage to take a gun in his hands and to commit his crime without pretending to be a saint. Mr. Aberhart is many degrees lower than a Dick Turpin, Jesse James or Al Capone. He stands behind a pulpit, puts his hand on the Bible, lifts his eyes to Heaven—and shoots his poison darts of lies and slander to rob people—not of their money—but of their good names, their reputations. Even a murderer can but kill the body. But Mr. Aberhart, with his Satanic trickery disguised under pretended piety, poisons the minds and souls of his victims. Mr. Aberhart may not be a seducer of innocent girls, such as a former premier is alleged to have been. No; but, unblushingly and brazenly, he openly prostitutes the Word of God for political purposes.

Of these and like offences we have made charges—specific charges—against Mr. Aberhart, with the definite proof in most cases in the form of his own public utterances and public conduct. And if the evidence and argumentation as we present it is not sufficiently conclusive to condemn Aberhart as far lower than a grafter, thief or fornicator, it must be that honesty and righteousness have fled the land.

NEXT ISSUE JUNE 25

Barring circumstances beyond our control, the next issue of *The Rebel* will appear on June 25. We invite your comment, favorable or otherwise, as we want to know what YOU think.

COURAGE TO ADMIT ERROR

One of the really essential needs of the day is not so much the argumentation by heretofore consistent opponents of Aberhartism to expose Aberhart's villainy, as the open confessions of those who have become disillusioned. It is not easy to admit to one's self that he has been wrong; but it requires courage of a really high order to make the admission to others. No one likes to acknowledge that he has been a "sucker." Nevertheless, sins of omission may be as grievous as those of commission. "He that knoweth to do good and doeth it not, to him it is sin." TRUE courage demands equal zeal in the undoing of wrong as in the doing of right. Consequently, it is not enough for those who formerly aided and abetted Aberhart in his deception but who have since come to their senses, to merely withdraw their support from him. It is now their bounden duty to swallow the bitter pill of pride, and to use their personal experience of disillusionment for the benefit of encouraging others to cast off the evil spell of Aberhartism, and thus help to undo the wrong which they themselves helped to bring about.

Many honest and courageous citizens are doing this very thing now, and we take pleasure in paying sincere tribute to the courage of one of these—Alex Bedard, who as Aberhart candidate, opposed the Rt. Hon. Mr. Mackenzie King in the federal election. We quote from a letter received from Mr. Bedard:—

"Dr. Brown, the recognized leader of the insurgent movement has made the statement that the M.L.A.'s were aware of Aberhart's inaction regarding implementing of Social Credit two months after the election. When asked why the public was not informed of this, the reply was that the premier had asked for eighteen months and they had decided to give it to him. I have stated publicly that the citizens of Alberta should not be subjected to abuse of that kind. If the insurgents knew Aberhart to be insincere (which he is), they should have kicked him out long ago. Now Aberhart has threatened to call an election unless they knuckle down to him! For the good of the people of Alberta and the Dominion credit, an election should be called at once, so that a progressive, HONEST government may have an opportunity of pulling us out of the mire our self-styled Moses led us into on his trek through the bulrushes.

"I am really ashamed of having opposed the Prime Minister of this Dominion on behalf of Aberhart, and I owe Mr. King an apology. Are our insurgents men or mice? Let us have an election tomorrow!

"I hear quite a lot of favorable comment on your stand, and I trust that your action will be productive of good results in bringing about Aberhart's political death. Keep up the good work.

"—A. R. BEDARD."

HUMAN NATURE IS FUNNY

The great humorist, the late Will Rogers, once said: "I don't make jokes. I just watch the government and report the facts."

We can say something like that in regard to the reaction of Aberhartists to our criticisms of their revered leader. Basically, all we have done so far is not to "accuse" or "attack" Mr. Aberhart, but, in the main, have merely reviewed his public utterances and conduct. The humor, and tragedy, of the situation is that when Aberhart makes, say, some outlandishly ridiculous or lying statement from his pulpit, it is greedily swallowed by his dupes as purest gospel. But if WE take that SAME statement, from Aberhart's own lips, and prove that it is a filthy lie, it is regarded as a slander against him. Then, unable to refute the TRUTH of our "accusation," because, after all, it is based upon Aberhart's own utterance or act, they can only fume and rave and bluster.

That, essentially, is the reason why no Aberhartist, nor Mr. Aberhart himself, dares to as much as talk back, let alone debate with us publicly. For, to paraphrase Will Rogers, all we are doing is to "just watch Aberhart and report the facts."

A FEW KNOCKS

Patricia: If you have any evidence of graft or wrong-doing in the present government, why don't you produce it? We are all willing to listen if there is any proof for what you insinuate, but your slanderous, vitriolic mouthings against Premier Aberhart are sickening and disgusting when you do not try to back them up with proof. (Ed. Note—Please read "On Being Specific," in this issue.)

Ponoka (not the hospital): Who are you that you should throw out your venom against our elected representative? . . . What is the matter with you? Did Aberhart tread on your toes? Did he cut down some of the easy money you were raking in on your bonds? Do you hold a mortgage on some poor fellow's farm and are afraid of losing the death grip which keeps his family in rags and yourself in luxury on your eight percent dividends? (Ed. Note—Sorry, but we have no bonds nor mortgages. Aberhart has deprived us of no "easy money," but he has tried to rob us of our good name—something of more value to us than mere dollars and cents.)

Makepeace: I just listened to your amusing blasphemy of "Aberhartism." . . . Show us where Aberhart has made a mess of this pro-

ince—be specific. . . . I believe I could match wits with you at any time. . . . If you can answer the question most pertinent to us all, you may expect some degree of success in the work you've begun—Why must we have such poverty in a province with plenty of potential raw materials, the scientific knowledge to develop, and plenty of able-bodied, willing workers to go ahead? (Ed. Note—If you really consider yourself capable of matching wits with us, you are just the lad we've been looking for a long time. We have a standing challenge to publicly debate with ANYONE at any mutually convenient time and place on any phase of Aberhartism. So far, not one Aberhart fan has had the backbone to "match wits" with us in public debate.)

Garfield: I heard you over the radio. It was certainly a devilish talk. Don't you know that the Bible says that they who oppose the God-ordained powers will suffer eternal damnation? (Ed. Note—If your logic is good, friend, then Aberhart is certainly going to Hell, for he not only "opposed" the former government, but put it out of business. But you are all tangled up in your religion. The Bible does not condemn "opposition" to government but "disobedience" to authority. We gather that you, yourself, "opposed" the U.F.A. government, and according to your own reasoning you would therefore also be eternally damned. Don't be so silly!)

Stony Plain: Your headline in the first issue of your paper, "The Truth About Aberhart," should properly have been "Brand New Lies, Fresh Out of the Factory, About Aberhart." I don't see why you should continually slam Mr. Aberhart. Why not leave him alone? For God's sake! (Ed. Note—You can, of course, tell us in a letter that we are lying, and we can do nothing about it. But listen, brother, we invite you to say it in public. There is just this difference: We can call Aberhart a liar, slanderer or anything we like, in public, in black and white, right to his face, and neither you nor he nor anyone else can do a thing about it. But just dare to call us a liar in public, and we'll have you in court so quickly it will make your head swim. When we make a charge, we make it openly, publicly, and not in the sneaky, cowardly manner of your revered chief.)

TO PREMIER ABERHART

Dear Premier: Are you kidding yourself and trying to kid the public that you can afford to ignore The Rebel? Do you really think that people do not recognize your pretended magnanimity when you piously snore "Bless them that persecute you" as but a thin veneer for your cowardice? The public has not forgotten that you were not so generous toward your opponents in the days when you were fighting to gain power. You had no scruples then about calling them "rats, liars, sons of Satan, fornicators," etc.

The truth is, of course, that you are afraid of us. You do not dare to talk back openly. You know in your heart that we are but telling you the truth and must "take" anything we choose to hand out to you. All you can do about it is to bluster and fume and try to make a hero of yourself, but knowing all the while that the only "persecution" there is exists in your guilty conscience. The Rebel has you "on the spot" and you know it. The public knows it, too; and no amount of sanctimonious wriggling, posing and self-flattery will satisfy the public that your failure to answer the serious charges made against you is motivated by "brotherly love" for your critics. The public knows that if you are really as pure and innocent as you profess to be, you owe it to the honor and dignity of your exalted position to stop the mouths of your accusers.

The public knows that your bluff has been called and that you have been caught cheating. You have been found dishonest and unfaithful to the trust reposed in you; and the people are beginning to realize that, as the Scriptures, which you are so fond of perverting, to your own crooked scheming, say: "Confidence in an unfaithful man in time of trouble is like a broken tooth, and a foot out of joint." That, in modern phraseology, you are, in fact, just "a pain in the neck."

Students, will you now cheer the gang by singing that old favorite, "I will make you fishers for suckers"?

BOYS MAKING BIG MONEY SELLING THE REBEL

We want an honest, energetic boy in every town in Alberta to sell The Rebel. Some boys are now selling up to 200 copies every issue. No orders accepted for less than 20 copies. If you know of a boy in your town who would appreciate turning his spare time to cash, you will confer a favor upon him by putting him wise to this opportunity.

"MENTAL SUGGESTION"

Our astute Premier is trying to work one of his old tricks backwards. He is now warning his wavering followers against the dangers of "mental suggestion" from conversation with those of opposing views. In other words, dear Mr. Aberhart is afraid that contact with the truth will have the effect of "snapping" his deluded dupes out of the hypnotic spell into which he bound them in those days when anything he said was swallowed as the purest gospel.

Mr. Aberhart's fears of the consequences of "mental suggestion" serve as a telling reminder of the Coueistic prayer competition staged by him for the purpose of inducing the mental auto-suggestion on the merits of his religio-political humbug. Do you recall how he urged the composition of "Social Credit" prayers? How these prayers were sent in to the Bible Institute for approval, and how he then urged the poor, trusting souls to repeat them daily? Do you remember the occasion when some person sent the prayer: "O Lord, if it be Thy will, let us have Social Credit," and Aberhart objected to it on the ground that it was "too wavering; not specific enough"?

Now that the mesmeric spell is wearing off under the shocks of disillusionment, Aberhart is trying frantically to keep his victims from coming to their senses by urging them to refrain from making contact with counter-suggestions. In other words, he asks them not to look at both sides of an argument, but to close their minds tightly to any and all opposing suggestions. Foiled in his devilish design to muzzle the press, and realizing that publication of the truth will ultimately have the effect of opening the eyes of his own followers to a recognition of his cruel deceptions, he can only strive to maintain them in their suggestion-induced blindness by the further "mental suggestion" that it is "dangerous" to open the mind for the consideration of opposing views.

It is a cruel, cowardly thing indeed for the head of a government, whose concern should be for the welfare of all the people, to foster the idiotic notion that he and he alone has "wisdom from on high," and to encourage a narrow, fanatical partizanship on the part of his adherents, without thought of the injury such bigotry is sure to work on the minds of his followers, to the cause of good government, and to the rights of citizens holding opposing views.

Only those of such low moral and intellectual calibre as to be incapable of holding and expressing intelligent opinions at all would permit this insult to their intelligence without protest.

"IF"

(With apologies to Rudyard Kipling).

If you can listen to the abuse that's shouted
Over the radio by night and day,
If you can stand the stream of humbug spouted
By Mr. William Aberhart, B.A.;
If you can bear to hear men's reputations
Torn into shreds to please unthinking mobs,
If you are fooled by glibly-phrased orations,
Or your emotions influenced by sobs;
If you approve of boycotts, threats and libel,
If you are swayed by ridicule and sneers,
Or misrepresentations of the Bible,
And politics mixed up with hymns and prayers;
If you agree that logic lies in laughter,
That everyone who questions is a crook,
A reprobate, a rogue, a rat, a grafter,
That wealth is merely figures in a book;
If you have faith in this far-fetched Utopia,
Where poverty's abolished by decree,
This magic Social Credit Cornucopia,
This new Alladin's Lamp to set men free;
If you've no fear of chaos and confusion,
Then give this soap-box orator your vote;
But, mark my words, you'll suffer disillusion,
And, which is more, you'll only be the goat!

L.R.S., Calgary.

ABERHARTISMS

"Hopeful wishing inevitably leads to a standstill."—No doubt this explains the halt in the introduction of Social Credit. It was never anything more than a pious hope.

"All I ask is a fair chance."—This from a man who was not sport enough to take a "chance" on running as a candidate in his own election, on his own "prosperity" certificates, and the ability of his own cabinet to devise a "plan" for Social Credit!

(In his Calgary pulpit, Nov. 10, 1935): "I have received my first threatening letter. The writer declares that unless the government pays its first dividend by Christmas, I shall suffer the consequences." (Do you remember what a fuss he made over this letter?) Only a month later, in an Ottawa pulpit: "I never had any threatening letters. Not one. Why should they (the people of Alberta) threaten me? I have not done anything."—On which of these two occasions was he lying?

"The more debts you pay, the less money there is for business."—An official encouragement to dishonesty.

"If our movement is of God, nothing can destroy it."—Quite right. But Aberhart must have a poor opinion of the Almighty if he suggests that He would have anything but condemnation for a movement built upon lies and deception, such as Aberhartism.

(Referring to the split in S.C. ranks): "Hang on to your good horses, and let the USELESS ASSES go."—This from his pulpit; and in the next breath: "I am quite willing to forget all the unpleasant things that have been said."—If consistency is a jewel, what is such consistent inconsistency?

REBELETTES

Discussions and resolutions on such subjects as socialization of industry, co-operative marketing, control of finance, liquor advertising, and other matters of a political or civil nature, played a big part in the United Church conference here last week. But one looked in vain for reports of, say, a thesis dealing with spiritual or religious problems. It was therefore a bit funny to read the resolution of this church objecting to political broadcasting on Sundays.

A war veteran tells us that it always makes him boil over to note Aberhart's frequent references to "standing by your guns," and other "soldier stuff." We have observed this, too; and we have wondered why this man who claims to have an "iron constitution and rhinoceros hide" was not doing his stuff overseas during the war instead of sitting on his—well, just sitting at home holding down a cushy job.

Major Douglas says that one of Aberhart's serious faults is his failure to co-operate with those best qualified to offer advice. Correct. For two years we've been giving Abie the best of advice, but he won't co-operate.

Byron: "A drop of ink may make a million think."—Aberhart has a lot of suckers believe that "a drop of ink may make a million."

And now Mrs. Gostick has wind of a three-million to three hundred million dollar fund to oust Aberhart! A few more silly breaks like that and Mrs. Gostick will be considered fit to join the Alberta cabinet.

NO FAITH IN OWN WARES

According to a report in the Financial Post of June 5, only two S.C. members of the legislature and one member of the federal house had sufficient faith in the merits of their own party organ to buy shares in The Albertan. Neither Mr. Aberhart nor any of his ministers put up money of their own to purchase stock. And this despite the high pressure sales talks delivered by the head of the government!

A CHILDISH EXHIBITION

Considerable fuss is being raised over the action of J. J. Bowlen, M.L.A., in blocking Aberhart's motion for adjournment of the session on Monday. If the government wished to postpone reconvening of the House until the arrival of McLaghlan from England, it could have done so without going to the expense of calling the members to Edmonton. To give the excuse that the date of McLaghlan's arrival was not known, is foolish. If Aberhart did not know, he certainly should have known.

BROADCAST DATES

Quite a number of requests have come to us asking that we set a definite time for our broadcasts. Unfortunately, we are unable to do this. We are dependent entirely upon our own resources to finance these radio talks, and as the supposedly generous "financial interests" have not given us a share of the three-million to three-hundred million dollar fund Mrs. Gostick claims to be "on tap" for ousting Aberhart, all we can do is to go on the air as and when we have the dough to pay our way.

SUBSCRIPTION FORM

RATES:—Full series of 12 issues, including those of April 24, May 14 and May 28, \$1.00; series of 11, commencing May 14, \$1.00; series of 10, commencing May 28, 90c.; series of 9, commencing June 11, 80c.; single copies, 10c.

THE REBEL

426 - 15th Street N.W., Calgary, Alberta

I enclose \$..... for copies of issues of The Rebel.

Name

Street

Town or P.O. Province